

Non-Subscribing Presbyterian

No. 80

FEBRUARY, 1914.

PRICE ONE PENNY.
1s. 6d. per annum post free

Contents.

	PAGE
Notes of the Month	I
Christ's Hard Demands. By Rev. J. Worthington, B.A. ..	3
When did Jesus become Christ? By Rev. John Barron ..	4
Some Superstitions. By Rev. A. Turner	5
Clonmel Unitarianism	7
The Sustentation Fund	8
Obituary: Mr. D. G. M'Cammon, J.P.	9
Lesson Notes for Teachers. By Rev. E. H. Pickering, B.A. ..	9
Reports:—Unity Guild; Ballyhemlin; Belfast: All Souls'; Belfast: Domestic Mission; Cairncastle; Clough; Holywood; Larne; Mountpottinger; Rademon	11
Echoes	14
Baptisms, Marriage	15

Notes of the Month.

We are pleased to learn that the articles which appeared in our last issue under the title of "Our Church and its Outlook" have aroused considerable interest, and called forth much discussion. That, we freely admit, was one of the objects we had in view in their publication. It is highly desirable that the best thought of our readers should be given to such a subject in order that our Non-Subscribing Church may achieve all we hope and have a right to expect. More potent than all mere organisation is the recognition of a common purpose and the

co-operation for a common end. All that tends to create these things is deserving of our heartiest sympathy and support. We pride ourselves, and rightly, on the progressive character of our faith. But the essentials of progress are alertness of mind, a readiness to receive new ideas, ability to adapt oneself to the changing conditions of life and thought. Hence we plead for the earnest attention of our readers to the series of articles beginning this month and dealing with some of the more important aspects of modern religion. Their object will be to set forth in a lucid and interesting way some of the conclusions reached by those in touch with recent religious developments. That they may serve to stimulate thought is our earnest hope.

* *

Earnest thought leads to action, and we trust that, as the outcome of such discussions as that already started, we may find it possible to suggest a practical policy for strengthening the life of our Church. We welcome the appearance of the circular issued to the secretaries and ministers of our different congregations by the General Purposes Committee of the Non-Subscribing Church. In that circular is expressed the willingness of the Committee to co-operate with any congregation, or group of congregations, in the holding of special services or meetings having for their object the strengthening of our Church life. The services of our different ministers have been freely placed at the disposal of the Committee, and we hope that our congregations will carefully consider the desirability

of availing themselves of their services. All inquiries should be made to the Clerk of the Church (Rev. G. J. Slipper).

* *

If we are sometimes tempted to feel that the progress of thought in theology is too tardy, that feeling is corrected by the concrete facts of history. At the close of last month the centennial of the birth of Bishop Colenso afforded a fitting opportunity for such correction. Just about fifty years ago, he commenced to publish his treatises on "The Pentateuch and the Book of Joshua critically examined." He had been led by his practical experience in South Africa to reject the traditional view which ascribed the first five books of the Old Testament to Moses. Much narrated therein he could not accept as historical, and declared must have been written at a much later time. These conclusions, now a commonplace of Biblical criticism, were then no novel as to be regarded as false, if not blasphemous. The intrepid Bishop was greeted with execrations and subjected to every species of persecution. Now, in the light of what has been done since Bishop Colenso's time, it seems astounding that prominent Anglican divines could have been so blind to facts, so enamoured of traditional views. Conclusions, in comparison with which those of Bishop Colenso are merely moderate, if not antiquated, are accepted and taken for granted by the foremost scholars of all orthodox bodies. That such a change has come about is not a little due to the frank and fearless part which Colenso played at much risk and considerable sacrifice. All honour to him who, in the words of a great Anglican (Jowett, Master of Balliol), "has made an epoch in criticism by his straightforwardness."

* *

Many of our readers will have followed with great interest the course of the controversy aroused by the Kikuyu Conference. The latter, held in June, 1913, was the attempt of some fifty workers in the British East African mission-field to co-operate helpfully and effectively in the Christianising of the natives. As an outward and visible

sign of their association, they met in common worship, partook of communion administered by the Bishops of Mombasa and Uganda, and agreed to certain conditions of missionary labour. To many who earnestly craved for Christian unity, it seemed a wise and exceedingly promising event. Unfortunately, the Bishop of Zanzibar could not regard it in that way, and his subsequent endeavour to emphasise a rigidly Episcopal point of view which would prohibit such co-operation has had precisely the contrary effect. Within the Anglican Church itself opinion seems highly appreciative of the action of those responsible for the Conference of Kikuyu, and the members of other Christian communities regard it as marking the most important step forward in the direction of Christian unity. That the rite of communion was itself objected to, and so interpreted as to allow of none but confirmed members of the Episcopal Church participating therein, is only possible to one ignorant of the best Anglican practice and is alien to the true spirit of the Lord's Supper. This, at least, the Bishop of Zanzibar has accomplished, even though he was far from intending such a result—he has brought to the front a practical example of Christian reunion which may have the most momentous consequences in the future.

* *

THE following paragraph on "Peace" appeared recently in the daily Press. It was written by Rev. Thomas Dunkerley, B.A., ex-Moderator of our Church:—

"On earth peace!" Not yet has that high and noble dream of worthiest human souls been realised. Peace, "the first of necessities and the first of glories," is of no ephemeral growth. The mighty movements of the natural world have been slow and gradual, requiring immense periods of time to fit it for human life. Yea, this plant of heavenly origin grows but slowly in our gross atmosphere. But unmistakable signs of its tardy development are multiplying. Above all, in the inmost depths of more and more Christian hearts there is a sanctuary, a holy place

wherein Jesus, the "child" of this season's celebration, and his pure ideals are receiving a reverence, a devotion, given to no other except to his Father and our Father. By this secret reverence, this unspoken affection, working in many hearts, homes are being sanctified, selfishness is being subdued, duties are being elevated, our scattered charities directed, and radiant Christian love is blessing and being blessed. In spite of clouds, then, in spite of the dark clouds obscuring the outlook at this festive season, we wait, hopefully, trustfully, and joyfully for peace on earth and the fulfilment of the angels' glorious song. Having recognised in Christ the hope of the ages, we have that in our hearts which neither the dark cloud can hide nor disappointment chill, nor seeming failure destroy.



CHRIST'S HARD DEMANDS.

By REV. J. WORTHINGTON, B.A.

II.

"So let your light shine before men that they may see your good works and glorify your Father which is in Heaven." *Matthew 5. 16.*

What did Christ mean when he asked his disciples to let their light so shine before men that they may see their good works and glorify the Father in heaven? Did he mean to exhort them to a life of self-assertion and self-display, as if he had said: "Now go and exhibit your works to your neighbours and let them see what fine fellows you are." That is hardly possible. Self-display appears to be the very opposite of the Master's spirit, as revealed elsewhere in the Gospel pages, as it is also of the meaning of the text when rightly understood. Did he then mean to exhort them to engage in "good works"? That, again, is unlikely. Such an exhortation to men pledged to discipleship would, in a sense, be superfluous. The "good works" of the text are not simply works of philanthropy in the usual sense of the term, though these are not excluded; they are rather all the good

deeds that naturally flow from a good disposition, goodness in all its manifestations. It would hardly be necessary to appeal to disciples to engage in "good works" of that kind. Their discipleship pledged them to such "works." It had no meaning apart from them. The text cannot be construed into a mere appeal to engage in well-doing; neither is it a demand for self-display. It is a demand rather for self-effacement.

The key to the meaning of the text is to be found in its closing sentence: "that men may glorify your Father which is in Heaven." What is the motive which is to inspire men in Christian well-doing? What is the ultimate end to be kept in view in all Christian activity? Morally, it is to bring oneself, one's gifts, one's powers into the service of one's fellow-men; it is to make service the universal principle of our social life. Religiously (and the religious includes the moral), it is to bring mankind into union with God. Union with God, fellowship with the Father that is the ultimate end which all Christian activity is to serve. Now the text raises and answers the question—how may we best promote this end, how in all our well-doing may we help to bring men into fellowship with God? The answer Christ gives is, "So let your light shine before men that they may see your good works." The all-important point here is where the light is to shine. Is it to shine on you or on your good works? Are men to see you or the deeds you do, the works you perform? So far as your influence upon others is concerned, and indeed so far as you yourself are concerned, it makes all the difference in the world what the light is allowed to illuminate. If it is thrown on you men will give you the glory, if it is thrown on your "works" men will glorify God. A light which illuminates one's works throws oneself into the shade, "as when one holds a lantern before him on some dark road, so that while the bearer of the lantern is in the darkness the path before him is thrown into the light." Turn the light on to yourself and passers-by will see you,

but not the road ; turn the light on to the road and they will see the road, but not you, and they will bless God for the light which has been shed upon their pathway.

Our text then is a demand for self-effacement in all our well-doing, and self-effacement, not for its own sake, but to bring man into fellowship with God. The ultimate end of Christian activity is union with God, and disciples of Christ are required to efface themselves in all their "good works" so that this end may be realised. They are to keep themselves in the background of their activity ; they are to bear witness to the truth, and not to themselves, and then men will praise God for the light and the truth which He thus sends out to lead them to Himself.

If it be said that a demand of this kind, which requires the "works," but not the worker, to be seen, would expose oneself to misunderstanding, the answer is that Christ was misunderstood, and was content to be if he might thus serve the end he had in view. Or, if it be said, as the Pharisees doubtless said, that the force of one's example would be lost, the answer is that such a loss in all probability would not be serious, since those who offer themselves as examples to others are the least influential of all Christian people, and, as a rule, are not models we desire to copy. To live "as an example to others" does not appear to be anywhere enjoined in Christ's ethical teaching. Or, if, lastly, it be said that the demand of the text would mean that the natural and legitimate desire for recognition and reward would remain unsatisfied, the answer is that Christ admits the legitimacy of the desire, but urges that his policy purifies it and secures for it a higher recognition. "Take heed that ye do not your righteousness before men to be seen of them, else ye have no reward of the Father in Heaven." The "righteousness" (three instances of which Christ gives in the succeeding verses) we do is not to be done with a view to self-exhibition, not even for example's sake. If we do it from such

a motive then we have the reward we seek ; we are seen of men, and, so far as we ourselves are concerned, there the matter ends. But if we do it "in secret," not to be seen of men, but of God, then the reward is not lost : it is with the Father, who seeth in secret. The policy, that is to say, of letting what light we possess so shine before men that they see not ourselves, but our "good works," brings not only *them* into fellowship with God, but *ourselves* also, and that is how the desire for recognition and reward is satisfied. We lose the fitful recognition of men, we gain the eternal recognition of God. We are misunderstood by men, we are understood by God. "If he to whom thou doest good doth not regard it," says Augustine, "He for whom thou doest it regardeth it." He who humbly hides himself behind his "good work" finds himself in no solitary wilderness ; he rather finds he is welcomed into the Father's house of many mansions, where the secrets of the heart may be disclosed and the encouraging word of the Lord may be heard : "Well done, enter thou into the joy of God."



WHEN DID JESUS BECOME CHRIST ?

BY REV. JOHN BARRON.

A few years ago there appeared a book, edited by F. C. Conybeare, M.A., entitled "The Key of Truth." This was a very old book found in an Armenian monastery, and proved to be the rubric of a sect of Christians called Adoptionists, who were said to have traced their tradition from Paul, and not from Peter, as, for instance, the Church of Rome does. This sect had long been subject to cruel treatment from the other Christian sects who were around them because of their heretical opinions. The last remnants of the sect were finally stamped out in 1837.

The "Key of Truth" indicates, by the doctrines it contains, the heresy which evoked the hatred of neighbouring Christians, but to open and un-

prejudiced minds these very doctrines have a special interest, for we are informed that here is a Christian tradition, older than that of either the Roman or the Greek Churches. The Adoptionists were Unitarians. They held the belief that Jesus, until thirty years of age, was a man of good life, but just on an equality with Moses or Elijah, or any of the prophets, but that at his baptism Jesus became Christ, when the Spirit descended upon him, and a voice came out of heaven (according to their rendering, which is also that of one of the New Testament manuscripts), saying, "Thou art my beloved Son; this day have I begotten thee," and, because of the belief based on these words, that in the baptism the Father made Jesus, in a unique way, His Son, they held the name Adoptionists. In the reference to the baptism, words to the following effect were used concerning Jesus: "Then was he lifted up; then was he made the Son of God; then he became the Anointed; then was he enlightened; then did he become the Saviour of us sinners; then became he the Door of Heaven, and the stone rolled to the mouth of hell."

The Adoptionists had no interest in the first thirty years of Christ's life, considering that only of value which began with the baptism. The question might well be asked, did not some such influence as is here indicated apply to the Gospels of Mark and John in commencing each of them at the baptism?

What is of interest to us is, that the Adoptionists celebrated Christmas Day as the festival of the baptism of Christ, and not as the birthday of the child Jesus. Surely, there is an interpretation in this which might appeal to us. The Apostle Paul made a distinction between the mystic Christ and the historic Jesus—the Christ who was to be born in us, the Christ-in-us the hope of glory. That Divine presence is already in us, waiting to break through the veils of mind, emotion, and body, when these shall be sufficiently purified and trained. The real baptism of Christ was not the immersion in water, but the purification which the life

of the previous thirty years, well pleasing to God, had accomplished, and of which the baptism was the symbol.

The Adoptionists deferred the baptism of their members until thirty years of age, maintaining that at that age the heats of youth were past, and the time reached when, with clear understanding, a man might intelligently become a communicant. The term "Christ" was applied to every member thus baptized.



SOME SUPERSTITIONS.

By Rev. A. Turner.

A picturesque article, entitled: "Incidents and Characteristics of the Life of the Russian Clergy Past and Present," by Madame Jarintzoff, appeared in the April number of *The Hibbert Journal* of last year. The article supplies most interesting reading, and presents views of the Church, the training of the clergy, and the relationship of the clergy to their Church and people, which, to say the least, will appear strange to the eyes of English readers. Speaking on the subject of religion, the writer says: "The religion of a Russian peasant is akin to fetishism. The miracle-working ikons (images) are strictly classified: . . . one St. Nicholas is the image to pray to for rain, and another St. Nicholas is known for producing sunshine, and so on. Strangely enough, people know that both images are meant to represent the same saint; yet the two different pieces of canvas are supposed to produce opposite effects."

Proceeding, the writer says: "Thousands of babies have perished simply because, when the child is in any kind of fit, the women of the poorer classes have a habit of throwing a thick shawl over it and making the sign of the cross, which they continue to do until often the child is suffocated. As another instance of the same kind, I recall a rich lady who has spoiled her grandson; when the boy—nearly ten years old—flings himself on the floor, kicking and screaming in a fit of temper, she

piously bends over him and crosses him again and again, repeating the words: 'In the name of Father, Son, and Holy Ghost! . . . In the name of Father, Son, and Holy Ghost!'" Only the other day the present writer (Madame Jarintzoff) received a letter from Russia which began with a common short prayer, and went on thus: "You must copy this prayer and this letter nine times and send them to nine friends of yours. If you do, you will have a joy in the course of the next seven days. If you don't, a disaster will happen to you." "Such is Christianity in Russia." "Certainly there is religious feeling in the hearts of millions of Russians, but it is not due to any influence on the part of the degenerate clergy. The form of religion with which the Church has to do is a blend of fetishism, ignorance, superstition, mingled with traces of artistic feeling."

Frankly, and without the least desire to reflect upon "Christianity in Russia," there is much, from our point of view, entering into the British conception of Christianity, which has nothing whatever in common with the Russian conception so interestingly set forth by Madame Jarintzoff. We may not always maintain a proper relationship between belief and conduct, but we, at any rate, acknowledge and believe that we ought to do so. Year by year we spend immense sums of money upon the education of the clergy for the ministry of the Gospel, and, as a result, we get, as compared with Russia, an educated clergy. And when the clergyman here adds to his education a "right spirit within him" he becomes a teacher, a leader of his people, and exerts an influence for good within the sphere of his labours. Indeed, the relationship between pastor and people in these British Isles often becomes one of the finest relationships known in society.

But, having claimed so much to our credit, let us also equally frankly admit that we have in these countries something in common with those aspects of Christianity in Russia, which the writer of the article appears to regret. We

cannot, alas! considering that the same things precisely are with us, claim much superiority in kind if we do in degree. Superstition has not yet taken its departure from our own country. Gross samples may frequently be met with. Not to make any reference to ikons, who has not heard of the charm which preserves its wearer from the dangers of burning or drowning, and of innumerable other charms which still have a vogue? In times of lightning and thunder it is quite a custom for many people to say: "Save us: Father, Son, and Holy Ghost"; and there can be no doubt that those who wear the charm or express the formula do so in a good and faithful belief that the desired result will be realised. But (and this is very curious) the identical letter referred to above circulates in Ireland as well as in Russia. Here it is. It was sent to me by the recipient, a young lady who is a member of one of our Churches in Belfast. I give it just as received, with its mixture of ecclesiastical and other pronouns and everything else. "An Ancient Prayer: Oh, Lord Jesus, I implore you bless all mankind. Keep me from evil by Thy precious blood, and take me to dwell with you in eternity. This is the exact copy of an ancient prayer. Copy it, and see what happens. It is said at Jerusalem that he who will not copy it will meet with misfortune, but he who will write it nine days, beginning with the day he gets it, and will send a copy each day to a friend, will, on the ninth day, hear of some great joy, and will be delivered from all calamities. Make a wish when writing it, and do not break the chain. Signed, A FRIEND."

Evidently we have here something very like to that they have in Russia, and it may be that reforms will only come for them, as for us, when "fresh currents of intellectual life flow freely in their midst." In the meantime, there is much to be done, and ample room for a Non-Subscribing Church. True, some among us sometimes argue that the freedom we claim is claimed and equally enjoyed by those of subscribing Churches; that a liberal theo-

logy is common to all pulpits ; that our teaching has permeated the Churches, and that, therefore, our work is done. Those who argue thus would know better if they knew more, and would consequently diagnose the case differently. There are many teachings yet to be unlearned, and it is essential to the fullest and best life that they should be unlearned. A saner doctrine is needed, a doctrine which can to a large extent be verified in the experience of men, and it should surely take the place of gross superstition.



CLONMEL UNITARIANISM.

A RELIGIOUS TRUST.

CURIOUS DUBLIN LAW CASE.

A POINT of church history interesting to the Irish Presbyterian Church has been decided by the Master of the Rolls. The question was raised in the matter of the trusts of Richard Hutchinson. It appeared that by an indenture of November, 1747, the late Mr. Hutchinson granted to Matthew Jacob and John Bagwell and their executors and assigns an annuity or yearly rent charge of £15, issuing out of the lands of Knocklofty, barony of Iffa and Offa, County Tipperary, upon trust to pay same to "the Rev. John Patten, or unto such other person as for the time being should have the pastoral care of the congregation of the dissenting Protestants of the town of Clonmel, and the part adjacent for or towards the support of such pastor." A piece of ground was demised by John Perry for a house which was erected thereon for the residence of Mr. Patten and his successors as pastor. The lands of Knocklofty had been sold, and the annuity had been redeemed for the sum of £380, which was now standing to a separate credit. In 1827 the clergyman who was officiating for the dissenting Protestants in Clonmel became a Unitarian. A difference occurred amongst the congregation, portion of whom seceded and built a church for themselves, appointing the Rev. John Dill, a Presbyterian,

as their clergyman. This church was called Scot's Church, and had ever since been carried on as a Scotch Presbyterian Church in connection with the Irish General Assembly. The present clergyman is the Rev. R. W. R. Rentoul. The Rev. James Orr, who was a Unitarian, conducted worship regularly every Sunday in the original church in Nelson Street, Clonmel, from 1833 up to the date of his death in 1882, during the whole of which time he was in receipt of the annuity of £15. After his death the services were continued until 1907 by other Unitarian clergymen. Since 1907 the service had been conducted by the applicant, the Rev. Robert John Orr. Ever since 1827 the income of the trust fund had been applied to the upkeep of the Church of the Mission in Nelson Street, Clonmel. When the annuity was being redeemed, Rev. Robert W. R. Rentoul claimed that it had been wrongly paid since 1827 to the clergyman of the Unitarian Church, and asked that it should be paid for the benefit of his church. The Land Commission declined to decide as to whom the redemption price should be paid. For the past five years only on seven Sundays had it happened that divine service had not been held in the church in Nelson Street. The case made by Mr. Rentoul was that the original payee was the Presbyterian minister of the congregation. In 1827 this clergyman changed his doctrine and became a Unitarian, some members of the congregation also changing their doctrine. The majority of the congregation, who, he alleged, remained Presbyterian, seceded, and built a new church for themselves. Their successors now claim to be entitled to the redemption price. Mr. Rentoul also alleged that with the exception of three elderly ladies the Unitarian Church in Clonmel has now no membership.

The Master of the Rolls said the Unitarian Church had been in uninterrupted and exclusive enjoyment of the annuity until the redemption price came to be fixed. The seceding members of that congregation now claimed the fund, their counsel arguing that

if there had been a breach of trust the Court must apply a remedy irrespective of lapse of time. His lordship said the bequest was for "dissenting Protestants," and no special creed was indicated. There was no evidence that the founder of the charity intended to exclude from the congregation all persons who refused to accept the doctrine of the Trinity. It was also stated that the Unitarian congregation had dwindled until it now consisted of three old ladies, but his Lordship was unaware of any authority which made a large multitude of persons essential to the constitution of a congregation. He must hold that there is still a congregation of Unitarians in Clonmel, and that the trust has not so far failed. He was not to be taken as holding that even if the particular trust had failed, the Presbyterian congregation had any claim to the property. He was not satisfied that the Rev. Mr. Orr had the sole pastoral care of the Unitarian congregation. The evidence rather showed that the pastoral care had been committed to what were known as supply ministers. The income must be allocated amongst them according to the services rendered. He directed the fund to be lodged in the Custody of the Commissioners of Charitable Donations and Bequests, who would apply the proceeds as directed.

Mr. R. D. Murray (instructed by Messrs. Maxwell, Weldon & Co.) appeared for Rev. R. J. Orr, and Mr. Bowen (instructed by Messrs. Mackenzie & Skehan) for the Rev. R. W. R. Rentoul.



THE SUSTENTATION FUND.

THE Sustentation Fund Committee desire to remind congregations that the new Fund comes into operation this year. According to the rules of the Fund, congregations, in order to qualify for the grant, are required to pay 5 per cent. on the income of the minister from all sources, as minister of the congregation, annually into the Fund. A congregation whose minister receives £150 per annum, for instance, will be required to pay £7 10s. into the

Fund annually. A congregation whose minister receives £200 per annum will be required to pay £10 per annum. No congregational contribution can be less than £5 per annum. The Sustentation Fund Committee have decided that their annual contributions are to be paid in two equal instalments, the first on or before the 1st of June, the second on or before the 1st of December in each year. *The first instalment for 1914 will therefore be due on or before June 1st.* Notice is given at this early date in order to enable congregations to make arrangements for collecting their annual contributions to the Fund. Congregations are quite free to adopt whatever method best suits their own special circumstances. Different methods are being adopted in different cases. The members of one congregation, for instance, are to be asked to increase their annual stipend by one-fifth of their present contribution, this increase to be marked "Sustentation" in the annual report; another congregation has decided to have two special collections in May and November of each year; and yet another has decided to appoint a Sustentation Fund Treasurer, who is to canvass its members and ascertain what each is prepared to give annually to the Fund. Any one of these methods appears to be quite good, and may be recommended to congregations who have not yet decided how their annual contribution is to be raised. It may further be added that it is not too late for any member of the Church who has not yet sent a donation to the Capital Fund, or whose promise to do so has not yet been fulfilled, to forward his contribution to the Treasurer, Mr. J. R. Rankin, of Rocklands, Kirkcubbin, Co. Down. Any such donation, we need hardly say, will be most gratefully received and acknowledged.

The Committee would be glad also if local treasurers holding any money for the Fund would kindly forward the same to Mr. Rankin at their earliest possible convenience. It is to the advantage of the Fund that all the money received should be placed in the hands of the trustees for investment as early as possible.

J. W.

OBITUARY.

MR. DAVID G. M'CAMMON, J.P., OF NUTGROVE.

OUR congregation at Clough, and society generally in South Down, have sustained a severe loss in the death of this most worthy gentleman. He had been in Downpatrick late in the week previous transacting his business as usual, but feeling rather unwell he kept in bed on Sunday, and notwithstanding careful nursing and medical attendance, he passed away early in the morning of Monday, 12th ult. Our departed friend was the youngest son of the late Mr. Andrew M'Cammon, of Nutgrove, a gentleman, possibly the largest farmer in County Down, whose family numbered five sons and five daughters, of whom only one daughter survives, and whose name was once a household word in the homes of Non-Subscribing Presbyterians, inasmuch as he was one of those who fought courageously, but unsuccessfully, to maintain the cause of freedom in faith and worship in his native congregation. Being worsted in the Chancery Court, he was one of the original founders of our present church in Clough, and a faithful, liberal supporter and elder therein till his death. His children all inherited, in a marked degree, the individuality of character possessed by him, and no less by his devoted and large-hearted wife, who survived him a few years, and whose name was Miss Christian. David George was a true son of such parents. At an early age he was seen regularly in the choir of the church, dividing the responsibility of leading the psalmody on the harmonium with two of his sisters and another lady. He was a Sunday-school teacher for many years, and latterly acted as secretary to the congregation. He was also trustee of the Dublin Fund and the Galt Smith and M'Tear Bequest, in connection with the Presbytery of Antrim, and of the Rights of Conscience Fund. Being left heir to his brother Andrew, who died some years ago, he divided the wealth left by that most excellent man in generous proportions among his then surviving brothers and sisters. Honours

and responsibilities befitting his position were conferred on him. He was a County Magistrate, a Guardian of the Poor, and a member of the Downpatrick School Attendance Committee. He was well known in connection with the raising of blood stock and the improvement of the breeds of horses generally, many distinctions falling to his stud; and it may be mentioned that some years since, when one of his hunters made a more than usually brilliant display at Punchestown, the late King Edward, who, with Queen Alexandra, attended, commanded him to the Royal presence, where both their Majesties congratulated him. His demise is deeply deplored by his many friends, for he was the type of gentleman the country can ill afford to lose. We tender our sincere sympathy to his mourning sister and other relatives, and wish Godspeed to his youthful successor at Nutgrove.



LESSON NOTES FOR TEACHERS.

BY REV. E. H. PICKERING, B.A.

STORIES FROM THE OLD TESTAMENT.

NOTE.—There are only three lessons this month, because these conclude the series, and I wish to begin next month with lessons from the history of the Kingdom of Israel.

The *Story of Samuel* (continued).
II. *The Sons of Eli*. Read I. Samuel ii. 11-18, 27-36. *Memory verse*, I. Samuel, ii. 35.—“And I will raise me up a faithful priest.”

Points. 1. The priests were not paid in the ordinary way, but they had a share of the sacrifices brought. Eli's sons, however, took their share before the sacrifice. This would be a great gain, for the meat would then be raw, and also they could *pick* the best. What they could not eat they could sell. We may not see much that is wrong in this, because we have learnt how unnecessary such sacrifices are, and how that “the sacrifices of God are a broken spirit, a broken and a contrite heart, O God, Thou wilt not despise.” But to the Jews, then, it

would appear a very great crime—an abuse of trust. Hophni and Phineas abused their trust also in many other ways, by their wicked life generally. Yet they, above all, ought to have set an example of purity, honesty, and faithfulness. Parents and friends often leave children in positions of trust, and their first duty is to fulfil the trust, not please themselves. Especially are those who are stronger or older or cleverer in positions of trust. E.g., story of little French girl living in the forest, who was left one night by her parents in charge of a younger brother. A family of hungry wolves broke in. She beat them off for a moment, and then slipped the little boy into a cupboard out of harm's way; but, thus occupied, she fell a prey to the wolves, and died like a brave soldier of God, fulfilling her trust.

2. *Eli's fault.* Eli was to blame, because he let his love for his sons blind him to the enormity of their faults. Contrast the behaviour of Lucius Junius Brutus, the Roman magistrate, who loved his sons also, but when they were brought before him as traitors to the Republic, he condemned them to death.

III. *The Call.* Read 1. Samuel iii. *Memory verse*, 1. Samuel iii. 10—“Speak, for thy servant heareth.”

Points. 1. *God and little children.* Samuel was just a little child, and scarcely thought that God would call him. But did not Jesus say to his grown-up followers, “Except ye be as little children, ye shall in no wise enter the Kingdom of God!” There is something most valuable to God in children, because of their trustfulness and the promise of their life. The poet Wordsworth says:—

“Not in entire forgetfulness,
Not in utter nakedness,
But trailing clouds of glory do we
come
From God, who is our home.”

Eli had shown himself lacking in faithfulness and sincerity. So God preferred to speak to the innocent boy Samuel. Children should try to maintain their trustfulness, because it is Godlike.

2. *Eli told Samuel who had called him.* Without Eli's aid Samuel would not have known. All children need teachers to interpret for them. Teachers do not *fill* the mind with knowledge so much as *draw* it out. (Education—drawing out.)

3. *Samuel's wise answer.* “Speak, Lord, for Thy servant heareth.” How can we hear God speak? Perhaps not exactly as Samuel did; but He is for ever speaking to us, if only we will hear—in nature, in the joy of play, in time of trial, in our parents and friends, and especially in our conscience.

IV. *Samuel as Judge.* Read 1. Samuel vii. *Memory verse*, 1. Samuel vii. 9—“And Samuel cried unto the Lord for Israel.”

Introduction. While Samuel was still a child, the Israelites were defeated by the Philistines. Eli's sons (Hophni and Phineas) were killed in the battle, and Eli died from the shock. The Ark was captured, but soon restored to Kiriath Jearim, where it abode for 20 years. All this time apparently the people were subject to the Philistines. Then they turned to Samuel.

Points. 1. *Samuel's advice.* Turn to the Lord. Hence (verse 5), he summoned all to Mizpah to make repentance to God. So long as our hearts are evil we cannot make a good fight. Sacrifice was still thought necessary, but the chief sacrifice is repentance. (Psalm li. 10.)

2. *The Philistines' trick.* They tried to take them unawares, while the ywere holding their service. But the Israelites were prepared. A very similar situation is to be found in the time of the Scotch Covenanters. Frequently the Covenanters worshipped under arms, and had to defend themselves against the soldiers sent to suppress their meetings.

3. *Eben-ezer* (stone of help). Samuel impressed upon them that the victory was God's by setting up a memorial. Compare cairns on bleak mountain tops, which are indeed stones of help. Note the comparison of God with a rock—“Rock of Ages.”

4. *Verses 15-17.* The realization of

the theocratic ideal. God was both God and King, with the prophet as His representative.

5. *The Ark.* The stones of the Law were within.



Reports.

Unity Guild.—The December meeting was held in Rosemary Hall, when the proceedings took the form of a "Shakespeare Evening." The President, Mr. Cleland, read a charming literary paper entitled "The England of Shakespeare." In fact, of such high merit was this product of our versatile President's brain, that it would be injurious to the paper to attempt a summary. Miss Mawdsley gave a series of recitations from "Hamlet," "Merchant of Venice," "Midsummer Night's Dream," and "Henry V.," whilst All Souls' Shakespearian Society read the play scene from "A Midsummer Night's Dream." Mr. Coffey May contributed two songs, "Blow, blow, thou wintry wind" and "A lover and his lass." The whole evening was voted a success. The annual dance was held in the Central Hall on Friday, 16th January, when a goodly company was present. The duties of M.C. were shared by Messrs. Hugh Erskine and W. Hunter, and for many the evening proved all too short, the dance being considered by those who have attended others of the series as second to none of those previously held. The Committee return thanks for the contributions towards the supper received from various friends.

* *

Ballyhemlin.—On Wednesday evening, January 14th, a very successful concert was given by Matthews' Merry Middies, in aid of the General Fund of the Meeting House. There was a full house, and the audience showed their appreciation of the artistes' services. A very full, interesting, and varied programme was rendered.

* *

Belfast : All Souls'.—The inauguration of a surpliced choir is a rare event in Belfast Church circles, and this doubtless accounted for the large con-

gregations which gathered, despite the inclement weather, in All Souls' Church, Elmwood Avenue, on 4th January. Morning service commenced with the singing of the "Old Hundredth" in procession (the tune with which the organ was opened by Edward Bunting in 1806, and also re-opened in the new All Souls' Church in 1898). The canticles were sung to chants, and the anthem was "O for a closer walk with God" (Foster), Mr. G. Coffey May taking the solo. The opening hymn at evening service was "Sing to the Lord a glad new song," and the anthems were "O for a closer walk" (Foster) and "Nearer, my God, to Thee" (Adams). The singing of the vesper, "Lord, keep us safe this night" concluded a memorable day. The minister, the Rev. Ernest H. Pickering, B.A. (Oxon.), preached morning and evening. In the course of his sermon he referred to the step they had that day taken. It was not a new departure for the congregation, for during the ministry of the Rev. W. D. H. M'Ewan, M.A., in the old church in Rosemary Street, the choir was surpliced. They had cast off the meeting-house tradition, and come more into line with the Gothic tradition. All Souls' Church stood for freedom of belief, with dignity and beauty of service. Stately honour was paid to the King. Could any honour be too great with which to glorify the King of Kings?

GENEROUS BEQUEST TO THE SUSTENTATION FUND.—Our late member and treasurer, Mr. Thomas Henderson, has left by his will £100 to the Sustentation Fund, in addition to the £55 he gave shortly before his death. He has also left £200 to the church to be invested, the interest of which will thus perpetuate his stipend.

* *

Belfast : The Domestic Mission.—A year of steady useful work is recorded, with distinct signs of progress. The Sunday congregations at the evening service usually average a hundred and seventy, and the weekly offerings have gone up from 2s. to 10s., all the agencies of the Mission indicating an advance in numbers and interest. In the Sunday

School two new classes are being formed. Special services have recently been held, a feature of great interest being a service taken on the evening of January 4th by Rev. Alexander Gordon, M.A. The annual congregational soiree took place on Thursday, January 8th, when upwards of two hundred persons met under the presidency of Rev. E. Pickering, B.A., after which they adjourned to the school-room for the usual entertainment. On the following evening, Friday, the scholars attending the Sunday School had their New Year's party. After tea the scholars assembled in the school-room, and the chair was taken by Rev. H. J. Rossington, M.A., who complimented the minister (Rev. F. Woolley), the teachers, and scholars on the work accomplished during another year, and on the standard they had maintained. He then handed the prizes to the sixty-six young people, who by their attendance and good conduct were entitled to receive them.

* *

Cairncastle.—The Annual Congregational Meeting of the old Meeting House was held in the school-room on Thursday, 15th of January. The attendance exceeded that of the previous annual meeting by 33 per cent., the two sexes being represented by equal numbers. The treasurer's report mentioned a balance in hands of £9 os. 10d., and stated that the Sunday collections had amounted to more than had been collected in the previous year, but that the amount of stipend collected had fallen considerably lower than the amount collected in the year 1912, which was also less than that which had been collected the year before. The room was lighted with Chinese lanterns, as well as oil lamps, so that it had a picturesque air. Also, the company were in good spirits, and, when the business had been disposed of, amused themselves and one another with songs and recitations, games and dances, and showed no inclination, for the most part, to disperse at midnight, but at last consented to do so about half an hour later.

* *

Clough.—On Saturday evening, December 27th, a social, which included

a Xmas tree, was given to the children of the Sunday School by members of the congregation. Rev. J. D. Davies presided. A good number of children and adults assembled to enjoy the good things provided. After tea, the glittering presents on the Xmas tree were distributed, choruses and carols were rendered by the choir, and songs by Misses F. Hogg and L. Donnan and Rev. J. D. Davies. Prizes were awarded for the best map of Palestine, the best essay on the Life of Jesus, the best recitation of Luke xv. chap., and also for the best recitation of the hymn, "In the Cross of Christ I glory." The successful competitors were Robert Hogg, J. Logan, and F. Wilson. At the close of the Sunday-school session both teachers and scholars were presented with beautiful and valuable books for faithful attendance, the gifts of Miss E. McCammon, who takes a keen interest in the work and progress of the Sunday School, and who every year at this time generously supplies book prizes for its members.

* *

Hollywood.—The monthly meeting of the Total Abstinence Society was held on Tuesday, January 13th. Owing to other meetings in the town on the same evening, the attendance was considerably smaller than usual, but an excellent programme was provided. Mr. B. T. Herring, of the Irish Temperance League, gave an interesting and instructive address, and songs were rendered by Messrs. Sam Clarke and Alec. Hunter and Miss Ellie Duff. Miss Munster acted as accompanist.

The annual Sunday-school Soiree took place on Thursday, January 15th. Between 50 and 60 children did ample justice to the tea provided, and after the tables had been cleared, a good number of adults swelled the attendance, and all thoroughly enjoyed the entertainment which followed. Piano-forte duets were given by Mabel Harvey and Isabel Patty, and Lily Patty and Isabel Patty, and dances by Anna and Maggie Graham, and Morgan and Fred Graham. Mr. Morris St. Clair first gave a splendid display of conjuring, then kept the audience laughing with his

clever ventriloquism, and afterwards impersonated Father Christmas. The teachers and scholars have again to thank those who kindly provided contributions towards gifts for the tree.

* *

Larne.—Recently the minister and choir of the above paid a graceful and well-deserved compliment to Mr. E. Holmes, organist, by presenting him with a handsome dressing-case and a fountain pen. In conducting the proceedings on the occasion, and urging on the members of the choir a regular attendance at practice, Mr. Kennedy spoke in highly eulogistic terms of Mr. Holmes' qualifications for the position held by him now for more than ten years, his thorough mastery of the organ, both as a performer and teacher, his skill and patience in choir-training, as well as of the taste of a true artist displayed by him in other departments of music. "It was," he said, "one of the greatest pleasures of his own life to listen to the selections from great composers rendered by Mr. Holmes on their exquisitely sweet-toned organ, as parts of public worship on Sundays." The gifts mentioned having been handed to the guest of the evening by Miss Moore, tea was dispensed by that lady, assisted by Miss M'Ninch and Miss M'Kee, and after some pleasant friendly intercourse and a little music, an unambitious but very enjoyable function concluded.

* *

Mountpottinger.—The annual New Year Party and Prize Distribution in connection with the above Sunday School took place on Friday, January 9th, when, following precedent on such occasions, there was a large attendance of scholars and friends. After the young people had done justice to their tea, a varied programme was submitted for the entertainment of those present. The items comprised pianoforte solos, songs, and recitations. The elder scholars contributed as their part two short plays of an amusing character, these being entitled "Wanted, a Housekeeper" and "Silence under Difficulties." The participants showed excellent form, and reflected distinct credit on the coaching of the minister. This portion

of the evening's enjoyment having been carried through without a hitch, Mr. John Allen, a member of the congregation and a former Sunday-school Superintendent, was called upon to distribute the prizes. In the course of his remarks Mr. Allen emphasised upon his hearers the strong advisability of continuing a connection with the church even after they had reached an age at which they considered themselves too old for the Sunday School. As a termination to the proceedings, a well-laden Christmas tree was denuded of its burden at the hands of a somewhat overgrown Father Christmas, this being not the least enjoyable portion of the evening from the point of view of the recipients.

* *

Rademon.—The Annual Temperance Social was held on the first Friday evening of the year, and was well attended. Tea and its accompaniments were dispensed by the young ladies, assisted by many stewards. A varied programme of songs, readings, and recitations was contributed. Rev. J. Worthington, B.A., motored down from Belfast, and added very much to the usefulness of our meeting by delivering a most helpful Temperance address, for which he was warmly thanked. After partaking of fruit, the members and their friends enjoyed a couple of hours' dancing, and left for their different homes at twelve o'clock, feeling that not only had the cause of Temperance been furthered by the coming together of young people of all denominations, but that neighbourliness and friendliness had been to a large extent deepened.

On the following Sunday afternoon (January 4th) a special Temperance service was held in the Meeting-house. The preacher for the occasion was Mr. G. London Ward, lecturer of the Irish Temperance League. The attendance was good, and the service enjoyed by all who were able to be present. Mr. Ward was well known in Rademon as an eloquent exponent of total abstinence, but his last visit has further established his reputation as a gifted preacher. The service was held in connection with an effort that is being made to raise sufficient money to pro-

vide a musical instrument, platform, and comfortable seats for the school-room. Through the kindness of many friends, some of whom came to collect, while others unable to attend sent contributions, the appeal has been entirely successful. We hope soon to have the school-room suitably furnished with all the requirements of a lecture hall, and to carry on the Temperance work under improved conditions, which ought to add to its greater success. The members of the society are deeply obliged to all who in any way assisted them in carrying through this undertaking. It was most gratifying to find members of different denominations selling tickets, and joining together for the furtherance of a cause in which all ought to be interested. Rev. T. Alexander, B.A., Presbyterian minister of the neighbourhood, was present at the service.



Echoes.

Mr Chamberlain has uttered many memorable things in his time, but none that ever did him more credit than a declaration on the subject of his birth. "I boast a descent," he said, "of which I am as proud as any baron may be of a title which he owes to the smile of a king, for I can claim descent from one of the 2,000 ejected ministers who, in the time of the Stuarts, left home and work and profit rather than accept the State-made creed which it was sought to force upon them."

* *

The British and Foreign Bible Society report the interesting fact that last year they sold three copies of the Scriptures in Chinese to every two copies sold in English. This should be significant of good for the future of the Celestials. The people whose life and labours have been most influenced by the Bible are the Anglo-Saxons, probably from their temperament, and it is noteworthy that among Asiatic races the Chinese most nearly approach them in character.

* *

The following letter, according to the "Great Western Magazine," was re-

cently addressed to the General Manager of that railway:—"Please send me one tourist ticket for Penzance return (six months) for train leaving Paddington next Tuesday at 10.30 a.m. (arriving Penzance 5.5 p.m.). Please reserve corner seat facing engine as near centre of train as possible—lavatory carriage—(no children), quiet company. Also luncheon (chicken) basket, with glass hot milk and water (mixed) at twelve o'clock. Also tea basket, China weak tea at three o'clock. Also rs. for guard to see that the driver does not rush or race the trains, especially round curves and at inclines, and watch the signals well and machinery well oiled and not over-heated.

* *

"I would like to see three-quarters of our hymn tunes either in the fire or at the bottom of the sea," said Mr. Plunket Greene, professor of singing at the Royal Academy of Music and the Royal College of Music, at a conference on musical education at Hammersmith. "I would like to see every 'sentimental' chromatic hymn tune abolished for good and all. I would preserve only the grand manly diatonic tunes, such as 'O, God, our help in ages past,' 'The Old Hundredth,' and 'The Church's One Foundation.'"

* *

Apropos of the confusion sometimes arising from the official signatures of prelates, it may be recalled that the signature of the Archbishop of Canterbury was once merely "Cant." This lent itself too obviously to the purposes of the scoffer, and it was altered accordingly to "Cantuar." Sir Algernon West tells a story of his son, when private secretary to Mr. Forster in Ireland, receiving a long letter on the Irish question addressed to his chief, and signed "J. Ebor." Thinking it unnecessary to trouble Mr. Forster with this unknown gentleman's suggestions, he sent a formal acknowledgment to "J. Ebor, Esq., York," that being the only address he could find on the letter. An indignant letter arrived in due course from the Archbishop explaining matters.

BAPTISMS.

DICKSON—By Rev. Alexander O. Ashworth, Thomas Andrew, son of Robert and Agnes Dickson, 39 Donegall Road, Belfast. Born July 24th, 1913.

CHAMBERS.—By Rev. Alexander O. Ashworth, Florence Adelaide, daughter of John Andrew and Catherine Chambers, 17 Willowholme Street, Cregagh Road, Belfast. Born November 19th, 1913.

MARRIAGE.

LAIRD—MAGILL—January 17th, at Larne Old Presbyterian (Unitarian) Church, by the Rev. James Kennedy, Charles Laird, M.D., T.C.D., eldest son of William Laird, Belfast, to Kathleen, youngest daughter of Samuel Magill, Larne.

OIL CAKE.

If you want your cattle to be in good coat and flesh, **Linseed Oil Cake** is undoubtedly the best feeding, and now that the price has become moderate, it is within the reach of every Feeder. We have large consignment arriving, and offer *ex Quay* or *ex Store*. Also **Decorticated Cotton Cake Meal** of high analysis. Our Mills are running on **Pure Plate Corn**, and the Meal produced cannot be surpassed for quality. Feeding Treacle in Casks from 5 to 6 cwt. each at moderate price.

Ransome's, Howard's and Oliver Improved Chilled Ploughs.—Liberal discounts off List Prices. Largest stock in Ulster. Every Winter and Spring Implement on sale. Write and ask us any question regarding Implement, Feeding Stuffs, and anything else in the agricultural line.

SEEDS.

We advise our Customers to purchase their **Flax Seed** and **Grass Seeds** early this Season. The price is low at the present time, and if any change takes place it will be upwards. We are well stocked in the very best Seeds. The highest yield in all our past records has been produced this Season from **M'Ervel's Special Dutch Flax-seed**.

T. & J. M'ERVEL, Ltd. 40 Victoria Sq., Belfast

— **ULSTER** —

Unitarian Christian Association

35 ROSEMARY ST., BELFAST.

The Depository is open daily for the sale of Unitarian Literature, including the publications of the British and Foreign Unitarian Association, the Sunday School Association, and American Unitarian Association. Tracts and Pamphlets, expository of Unitarian principles, may be had free on application, or will be sent by post to enquirers, if stamped envelope is enclosed with application.

A LARGE ASSORTMENT OF BIBLES AND HYMN BOOKS ALWAYS IN STOCK.

Business Hours, 9 till 6. Saturdays, 9 till 1.

EUSTACE GORDON, Manager.

MODES.

**MADAME CLUZEAU,
BELFAST.**

SALON at 4 ARTHUR STREET.

Sole Agent in Ulster for

VICTOR JAY & CO.'S HATS.

TELEPHONE—BELFAST 3366.

RECENT PUBLICATIONS.

Crown 8vo., 168 pp. 2/- net.
HOW TO WIN.—Addresses by H. G. CHANCELLOR, M.P.

Crown 8vo., 65 pp. 1/6 net. Paper Covers, 1/- net.
TOWARDS RELIGION.—By R. BRIMLEY JOHNSON.

Fcap. 8vo., 128 pp. 1/- net.
HOW A MODERN ATHEIST FOUND GOD.—By G. A. FERGUSON.

Fcap. 8vo., 130 pp., with Portrait. 1/- net.
MAN'S CHIEF END.—Sermons by R. B. DRUMMOND, B.A., T.C.D.

Fcap. 8vo., 168 pp. attractively bound. 2/- net.
SONGS DEVOUT.—By W. G. TARRANT, B.A.

Crown 8vo., 140 pp., with Portrait. 1/6 net.
COMMUNINGS WITH THE FATHER. Collects and Prayers.—By JAMES C. STREET.

Edited by CHRISTOPHER J. STREET, M.A., LL.B.
Crown 8vo., 272 pp. 2/6 net.
THE CHURCH OF TO-MORROW.—By JOSEPH H. CROOKER, D.D.

Crown 8vo., 226 pp. (Second Edition). 3/6 net.
PILLARS OF THE TEMPLE.—By MINOT I. SAVAGE, D.D.

Book Room. Essex Hall, Essex St., Strand, W. C. or at the Depository, 35 Rosemary Street, Belfast.

NOW READY.

A New Book of Irish Poetry.

THE SECRET HILL.

BY

RUTH and CELIA DUFFIN.

1/- NET.

Copies may be obtained from
**EUSTACE GORDON, 35 Rosemary St.,
Belfast.**

Printed by J. Adams, New King Street, Belfast. May also be had from Mr. Eustace Gordon, the Depository, Rosemary Street, Belfast; and from Rev. A. Turner, Templepatrick, to whom all communications respecting the Magazine should be addressed. Business Agent:—Rev. George J. Slipper, The Manse, Newry Co. Down.

Ulster Unitarian Christian Association

35 ROSEMARY STREET, BELFAST.

Business Hours—9 till 6.

Saturday—9 till 1.

Secretaries—{Rev. J. A. KELLY.
Rev. G. J. SLIPPER.

THE DEPOSITORY is open daily for the sale of Unitarian Literature, including the publications of the British and Foreign Unitarian Association, S. School Association, Manchester District S. School Association, and American Unitarian Association. Tracts and Pamphlets expository of Unitarian Principles may be had free on application, or will be sent by post to enquirers if stamped envelope is enclosed with application.

A large assortment of Bibles and Hymn Books always in stock ; also a large selection of Books by popular authors, suitable for Home Reading and School Prizes.

Books at Lowest Discount Prices for Cash.

Any Book not in stock will be procured on shortest notice.

The shop is under the personal management of Mr. EUSTACE GORDON,
to whom all business communications should be addressed.

N.B.—To enable the Committee to carry on its important work, new and increased Subscriptions are earnestly solicited, and should be sent to

Mr. C. J. M'KISACK, Hon. Treasurer, 35 ROSEMARY ST., BELFAST

HANDBOOKS OF RELIGION—

Cr. 8vo., 160 pp., 2/- net ; by post, 2/3.

CHRIST: THE BEGINNINGS OF DOGMA.

By Prof. Dr. JOHANNES WEISS, of Heidelberg. Translated by V. D. DAVIS, B.A.

Cr. 8vo., 140 pp., 2/- net ; by post, 2/3.

THE JEWISH RELIGION IN THE TIME OF JESUS.

By Dr. G. HOLLMANN, of Halle.

Cr. 8vo., 164 pp., 2/- net ; by post, 2/3

THE SOURCES OF OUR KNOWLEDGE OF THE LIFE OF JESUS.

By Prof. PAUL WERNLE, D.Theol.

Cr. 8vo., 184 pp., 2/- net ; by post, 2/3

PAUL: STUDY OF HIS LIFE AND THOUGHT.

By Prof. Dr. W. WREDE. Preface by Dr. J. ESTLIN CARPENTER.

Cr. 8vo., 144 pp., 2/- net ; by post, 2/3

THE APOSTOLIC AGE. By Prof. E. von. DOBSCHUTZ, of Strassburg.

Book Room, Essex Hall, Essex Street, Strand, W.C.

Postage saved by ordering through Bookseller.

Artistic Wall Papers for 1914.

Latest Designs. Raised Materials, &c.

All Branches of House and Church Decorations under personal supervision.

AGENT FOR HALL'S WASHABLE DISTEMPER.

JOHN THOMPSON, 60 Hill St., Newry.

Telephone No. 50.

Telegraphic Address: "Thompson, Painter, Newry."